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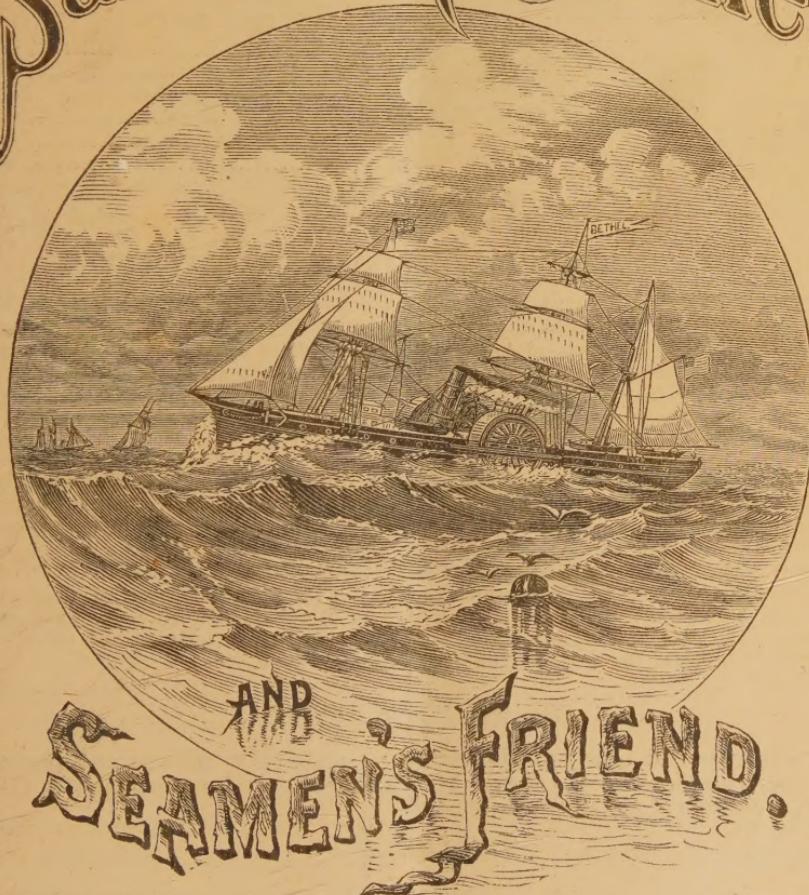
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THE

# Sailors' Magazine,



AND  
SEAMEN'S FRIEND.

AMERICAN SEAMEN'S FRIEND SOCIETY,

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### THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commanding it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers \$1 a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, *upon an annual request for the same*. POSTAGE in advance—quarterly, at the office of delivery—with the United States, *twelve cents a year*.

### THE SEAMEN'S FRIEND

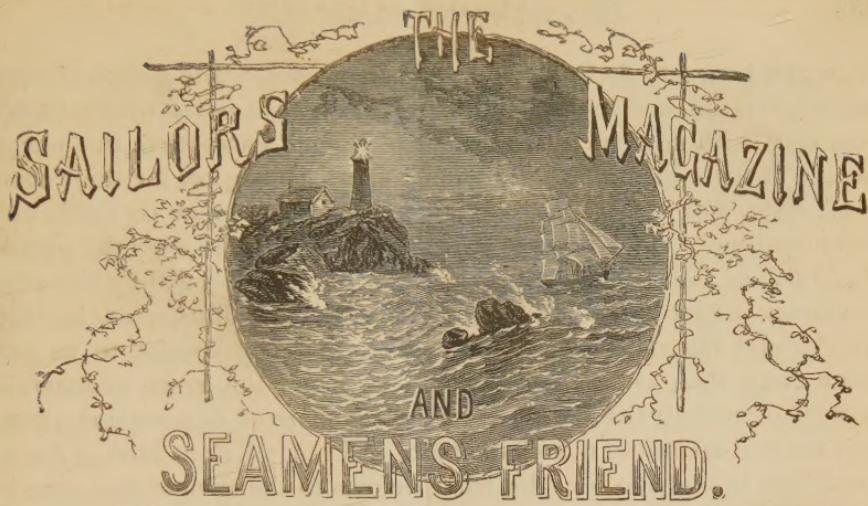
Is also issued as an eight page monthly tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

### THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

In making remittances for subscriptions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money but *always in a REGISTERED letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All Postmasters are obliged to register letters whenever requested to do so.*



# THE SAILOR'S MAGAZINE AND SEAMEN'S FRIEND.

Vol. 45.

SEPTEMBER, 1873.

No. 9.

## THE KINGDOM OF GOD UPON THE SEA.

A SERMON ON THE TWENTY-NINTH ANNIVERSARY OF THE PROTESTANT EPISCOPAL CHURCH  
MISSIONARY SOCIETY FOR SEAMEN, IN THE CHURCH OF THE INCARNATION, NEW YORK,  
MAY 4TH, AND IN ST. PETER'S CHURCH, BROOKLYN, MAY 25TH, 1873,  
BY SAMUEL OSGOOD, D. D.

EZEKIEL xxvii, 1-4.—The word of the Lord came again unto me saying, Now, thou son of man, take up a lamentation for Tyrus ; and say unto Tyrus : O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God : O Tyrus ! thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

In these words the stern prophet Ezekiel tells the great commercial city, Tyre, of the sources of her greatness and of her peril. This centre of trade, by land and by sea, this "royal exchange of the world," was given to pride and luxury, saying, "I am a God. I sit in the seat of God in the midst of the seas ;" and, therefore, all shall come, and all that handle the oar, the mariners, and all the pilots of the sea shall come down from their ships, they shall stand upon the land and lament over thee, saying,

" What city is like Tyrus !

Like the destroyed in the midst of the sea."

The prophet's warning was borne out by the future of Tyre, and the great city of the sea has been for ages what it is now—"a rock for fishermen to spread their nets upon." Yet, we must not judge too harshly and sadly of its destiny. There was an imperishable element of life there that virtually accepted the inspired word, and went forth

from new homes to do God's work upon the sea. The genius of commerce survived, and its markets and its ships have never wholly parted company with heaven. In a majestic line of succession, the purple mantle of Tyre has been borne from seaport to seaport for three thousand years, and this city of ours, more than any other on earth, now has promise of the prize, and has perhaps begun to wear the purple. The voice of God, which has never been wholly unheeded by the great sea-faring nations, and which has been signally illustrated in their liberty and law, their arts and their civilization, speaks to us now more fully than ever. Holland and England, the great commercial nations of modern times have been the founders of our marine power and the god-fathers of our civic liberty and our religious faith. As we meet here to-night to consider what we owe to the men of the sea, let us hear the God of our fathers calling to us along that whole course of ages from the rise of Tyre to the origin of the New Amsterdam and New York. There might be some reason for our saying of her, "she is of perfect beauty," for never since time was, has there been a seaport so favored by nature, with a great continent at her back, two rivers washing her sides and a noble bay opening upon the ocean and inviting to her markets the commerce of the seas and the wealth of the world. Let her take heed lest she takes the glory to herself, and says, "I sit in the seat of God in the midst of the seas," and claims her perfect beauty as her own work.

We are too apt to pride ourselves upon our own prosperity and to forget, if we do not despise its source, to clutch the gold and silver and to forget the miner and the mine that gave them to us; we are more eager to wear the Tyrian purple than to win it; fond enough of its imperial splendor, yet not so fond of working for the dye in the seas, and for the texture in the loom. As patriots and as Christians, we need nothing more than a serious and wise consideration of the claims of labor upon land and sea. Now our task is with the sea, and this Society of Missions to seamen fitly asks you to regard their service and help it by your offerings and heart. A few thoughts upon the claims of our seamen will enable us to see our duties to them more clearly, and to acknowledge loyally the kingdom of God upon the sea.

I. The great danger is, that the sea will take its people away from the blessing of civilization and out of the kingdom of God. It is a strange, rebellious and unruly realm, and it is often taking us by surprise alike in its storm and its calm, its bounty and its destruction. Surely it is in many respects a sacrifice to live upon the water, and seamen should have from us the consideration that belongs to those who either from choice or from necessity sacrifice for the general good. Every kind of severe labor has indeed the element of danger, and we

live by the labor and suffering of our fellow men, but the sailors as a class make a sacrifice in the very fact of their calling, since they live upon the least desirable of the elements, upon which man can dwell.

1. *Consider carefully the exposure of the men who live upon the water.*

The sea is mighty, majestic, glorious, and God made it. The sea is His and His hands formed the dry land. But it is not so easy for us to note His kingdom upon the sea as upon the land. The sea is the boundless reservoir of the waters that are the vital juice of the earth and of all living things, and it is full of treasures. But what an unstable, fitful, dreary wilderness it is, and the great virtues which it has nurtured have grown in the face of the temptations and trials in which it abounds.

"Unstable as water thou shalt not excel," and the sailor has now his good name by not yielding to the instability of the element upon which he floats, and by making himself and his good ship steadfast upon the changing sea. In calm or in storm it is never at rest, and the surest thing about it is, that it is sure to drown him, if he is left to its mercy, and no tooth of shark or cutlass of pirate is as certain death to him as the soft, yielding, restless fluid in which he is ever in danger of falling, and whose persistent, pliant, remorseless hold is certain to carry down the boldest swimmer at last and to make him food for fishes. Upon this unstable element the sailor lives and he is *tempted to be as fitful as its moods.* The winds and the weather, that are mere incidents of our land life are dominant powers over his life at sea. The calm stops him in his course, and the storm, instead of making him feel the luxury of his home and his pillow, turns him out of his berth, may drench him to the skin, and challenge him to a close conflict for life itself. The winds and clouds and water are full of fitful changes without stopping to consult his fitful moods. What Sophocles calls the countless laugh of the sea, may beam upon him when he is sad, and homesick; and the ocean may moan and weep as it is so fond of doing when he is merry and wishes nature to enter into his glee. He is *tempted to suit the moods of things to himself by learning to play at will upon his own moods.* When the calm is not to his mood, he can raise a breeze out of the spirits in his bottle, and when the storm rages, he is led to seek a dreamy calm in the halcyon spell in his pipe or tobacco box.

He becomes a melo-dramatic creature, full of fitful moods, a man of smiles and tears, loves and hates, a creature of land and water and air, at once flesh, fish and fowl. His gait and bearing show his many sidedness. He treads the deck as if it were solid land, and he treads the land as if he had an eye to the swell of the sea, whilst his ready glances upward imply that he is used to looking aloft, and his legs are hands

and his hands are wings to help and hold him up. As we note his fitfulness and variety, remember that there is a certain fixedness to all this change, and that a large part of his life is spent within a very narrow space in a certain fixed routine, within the walls of the ship and at the call of its master and its bells.

Remember too that the sailor lives in a great degree *outside of the rule of law*, away from courts, from police and from the usages of conventional society. He has a kind of freedom, that is known nowhere on land, and probably a great part of the charm of the sea to young men and especially to daring natures, is the freedom from restraint. The open sea speaks of emancipation and nothing makes a bold heart tingle more with the sense of liberty than to take the helm and dash away, away under full sail upon the free waters. Yet this very freedom, through lawlessness, readily sinks into some kind of bondage, and the stout ark that is freedom to the master may be thraldom to the crew. Discipline must of course be kept up, yet discipline should be law, not despotism, but the sailor is too often the victim of tyranny, and the very passions that make him chafe and rebel against harsh rule, may tempt him to folly and violence that end in putting him under his task-master's foot. He becomes as fitful in his active impulses as in his moods of sensibility. On land, he too often preserves the same absurd incongruity, and with the swagger of a lord of all he surveys, he rushes into the doors of a spunging house and allows himself to be bound hand and foot by rumsellers and harlots and the whole brood of the infernal pit.

The sailor is a social creature bound by his service, to care for the ship and for all on board. Yet his service calls him *away from varied and congenial society* to a great wilderness of water, and makes of him a monk without monastic vows or convictions. Here is another paradox in his lot. He is lonely, yet crowded, and whilst shut out of society, he has little privacy, and he may be forced to lodge and mess with associates whom he dislikes, and whose nearness to him provokes antagonism instead of "love and good works." Hence bitter spites and sometimes deadly feuds, disgust with forced companionship, and feverish hankering for the land and its delights of free range and large indulgence. Then the land which to quiet residents or to return-in travelers is stable footing and restful home, is too often to the sailor more troubled and stormy than the sea. He brings burning passions and starved appetites with him on shore, and each voyage is a protracted Lent of lean things with a riotous carnival at each end. The land waits for him not with a mother's welcome, and however calmly his ship casts her anchor or is moored to the wharf, poor Jack finds breakers and quicksands lying in wait for him on every shore and more

hooks and lines and traps and baits than are ever cast for any fish on the sea. So the sailor is a most tempted and most abused man, the extent of whose danger should be the measure of our sympathy and our help. His way of life tells too obviously upon his health and lot, for we are assured, that the average length of life among sailors is but twenty-eight years, and this too in a profession which in itself is by no means sickly but rather friendly to vigor and endurance.

2 *Consider now the greatness of the service rendered by seamen.*

Nearly three millions of men live by following the sea and, their number and value as well as their sacrifice compel us to think more carefully and devoutly of their welfare. Who can exaggerate the debt that we owe to them. Our wealth and comfort depend largely upon them, and every day of our lives we use articles of food, clothing, healing and instruction that come to us through their hands. However full and laborious may be our work and production, we cannot do or produce everything, and we whose ancestors came hither over the sea can never fail to look over its waters for articles of usefulness and ornament, that complete our civilization by meeting our needs and returning our exports. We must look to the sailor to connect the fields and markets of our own country together, and the more we produce the more we are drawn into the commerce of the world and led to exchange our goods with the wealth of foreign lands.

The prospect is that with the progress of civilization travel by sea as well as by land *will increase*, and certainly we see that every year the sea has more upon its waters of that most precious of human goods, human life itself, and it is stated by credible authority, that now over twenty thousand of our people are preparing to start for Europe. This precious human freight will probably grow in amount every year as wealth, and taste and aspiration abound. It will soon, perhaps, be the usage for educated and inquiring persons to go round the world, and the great voyage which in our youth was thought to challenge the daring of bold navigators, may be in our time the essential achievement of every thorough education. Much idle curiosity and not a little extravagance and folly may go with much travel, but culture and humanity in the end gain. The nations are coming together, industry and commerce are making grand festivals of civilization, and our good ships are performing something of the work of the apostle who himself sailed towards Rome and proclaimed at Athens that God had made all men of one blood to dwell together upon the face of the earth.

This approach towards *true fellowship* comes in part from the evils of the opposite course, and it is clear, that we must meet for harm and in hate, unless we meet in good will. Much of sea life has been a curse to the nations, and piracy and war have sailed with every vice and

every deadly art from sea to sea and from land to land. The growing sense of what hurt we have done and can do to each other goes with the present striving for the reign of right and humanity upon the sea. The last triumph of successful diplomacy is a case in point, and the ravages of a privateer upon our commerce has ended in the compact at Geneva between the two great marine powers of the world, and civilization is one great step nearer to the time when nations shall have war no longer.

*Character* must go with covenant making, or under right rules; fleets may carry curses with their crew and keel. Men are more alive than theories; and manners and morals are missions of God or of Satan. A Christian captain or a Christian crew are mighty powers of the militant church, and we need at home and abroad the union of their manhood and their faith. The good ship itself stands both in reason and in history for heroic faith, and with all the sins that have sailed upon the sea, there is no doubt that the best manhood has always been ready to prove itself on water as on land, and that the ship as well as the horse is the symbol of man's aspiration and command. The horse has done mighty works for God and humanity. So has the ship, and it will do still more. The oldest belief connects the saving of the chosen race with an act of ship building. Our Lord voyaged by water and discoursed from the boat side. The great missionary apostle Paul proved his heroism in a shipwreck, and the Spirit of God that called the prophet to warn the ship masters and sailors of Tyre, has always connected the sanctuary with the sea, and tended to call the main body of the temple of worship by the name nave or ship. Thus we are now on board ship, figuratively speaking, and as in saying the creed, we turn towards the altar, we look to the captain of our salvation and ask new orders from the Lord of Hosts.

In our modern and not wholly ecclesiastical age we keep something of the association between the ship and virtue, and we hold the man and the nation accursed that strike their flag in shame. We put our best science and art into our marine architecture, and a good ship well officered and manned, is as good a thing as our civilization has to show. We, who are of the Anglo-Saxon race are not wholly selfish or worldly. We claim that the sacred spirit of liberty has gone with our mariners, and that in great turning points of history, they have given their strength and skill to humanity and to God. On the sea Holland and England defeated the despots of Spain and of Rome, and, heaven be praised, set at naught the fanatics of the murderous inquisition. At sea our own national life won its decisive victory, and will when called upon, rise in a new might and vindicate its first promise of liberty and law.

There is a prophecy of God upon the waters, and with all our worldliness and materialism, we can never look upon a good ship without feeling the mysterious spell and hearing the divine voice. That majestic creature is not for pride or vanity, not for the builder's name or the nation's glory, but for the kingdom of the Most High. He poured out the ocean for its highway, he fixed the stars of heaven to be its signal lights, and the mystic thrill of his own life in the universe trembles and points in that guiding needle. The whole history of the human race is implied in that structure, and all ages, arts, sciences and men have had part in its form, its material, its finish and its destiny. Hear the voice of God speaking to us from the sea; and let us never part the conscience of man from this work of his hand. Hear the call now, majestic, yet tempted city of our home.

"Thou Tyrus that art situate at the entrance of the sea, which art a merchant for the people of many cities," say not "I am of perfect beauty." Say not "I am a God and sit in the seat of God in the midst of the seas," but bow down humbly before God and his church, and win the sea to His kingdom.

II. Such is our view of the claims of seamen upon us, on account of their life of sacrifice and their service of benefits. It remains to urge our duty to them, and this we present in a simple principle, when we say, that we are to bring the seamen and the sea within the kingdom of God.

In every possible way, we are to win them from their forgetfulness and recklessness and isolation, to the stability, virtue and fellowship of Christianity. We are not to overlook any influences of outward circumstances, yet we are to make our whole work tell first and last upon character. We are to do what we can to remove the uncertainty of the sailor's lot. We are to look well to it that the vessel is strong and sound, with ventilation and light, with security for rest and food, with ample cordage, spars and boats. We are to consider seriously the movement made lately in this direction by Mr. Plimsoll in England, and seek out all abuses here, akin to those which he points out in his exposure of rotten old ships, over-insurance, overloading, undermanning, &c. I have tried to find out how far such abominations exist among us, but I am assured in high quarters among Insurance Companies that they do not abound. Then let the sailor know what he is to depend upon, what quarters, what food, what rest, what work, what wages, and so carry, as far as possible, the stability of the land into the service of the sea.

Nor let this effort end with outward arrangements, but carry them out into character and the relations between man and man. There must be discipline, but that is not despotism or brutality. Put solid law under

the deck of the vessel, and hold master and man accountable for their conduct to the tribunals of their country. Our nation has taken noble steps in this direction, and the United States Shipping Commission in this city, is the Magna Charta of the sailor's rights at sea and on land. He is shipped under law, he sails under law, and he returns under law; met as he is by the magistrates of the nation with offers of a comfortable home for himself and a safe deposit for his money in face of the ogres and harpies that are lying in wait to ruin him. The ministry of religion too waits to receive him, to comfort and to strengthen him for his rest and for his voyage. She offers him the subjection that is perfect freedom. Be not afraid of freedom in any true sense of the term. Tell the sailor that he is not free enough, and that he ought to break every yoke and to live in the supreme liberty of the children of God. Tell him that he never can have too much will of the right kind, and that all will is weakness, not power, that is given to the appetites and passions, and which puts man into bondage to the world, the flesh and the devil. We want more of the genuine gospel of the sea,—that preaches redemption to the captive, and declares that where the spirit of the Lord is there is liberty. More of the manhood that is Godly. More of the virtue that is Christly. More of the courage that fills and fires the heart out of the fulness of the divine law, and kindles the glow of grace into the flame of heroism. We need masters and men of this stamp, and by them we carry the might of God's Spirit into the rule of the unstable sea, and say to the passions as well as to the surges of the deep, "thus far shalt thou go, and here shall thy proud waves be stayed."

We must also meet the social difficulties of the sailor's life at sea, his exile from friends and home, and his close quarters with often uncongenial persons. He is crowded and has little room and time to himself. Make his quarters there comfortable—give him books and means of reading them. Supply him with all possible instruction and ways of amusement and occupation. Give him as much good society as the ship will allow; encourage him to live in a fellowship larger and higher than the fleets of kings can contain. Make him a man of reading, of meditation, of prayer, of evangelical faith and catholic communion. The Spirit of God moves as of old on the face of the waters and he who lives in the Spirit, lives in the family of God and of his children. The church is at sea as well as on shore, and he who lives in its communion has the pillar and ground of truth beneath him, however fiercely he is tossed upon the waves.

To us who hold strongly to the historical, organic church, both its seasons, services and lessons, there is a mighty socializing power in the influence of the Bible and prayer book at sea. The churchly sailor has with him a private chaplain of his own, and when he opens his book,

the church calls her children, invites them to feel forgiveness, to hear counsel and offer thanksgiving and prayer. I shall never forget my first Sunday on the ocean, four years ago. It was Whitsunday and the passengers and the crew met in the cabin for worship. How clean and well mannered those English sailors were, and how reverently they joined in the prayer and song of the service which had blessed them in their baptism and had blessing for them even to the last hour when the body is to be committed to the earth or to the sea. Friends on shore were engaged in that same service and we seemed to hear the bells and see the church-going multitudes and to join in the hymns and prayers of America and England as we joined in those devotions on the day of the Holy Ghost, the Heavenly Comforter. The same idea runs through the whole year, and knits the worshipper at sea with all the "elect in one communion and fellowship in the mystical body of Jesus Christ our Lord."

Thus and in all methods of religion and humanity, the loneliness should be taken from the sailor's life, and the sea should in the fall and rise of its waters chant to him the *De Profundis* and the *In Excelsis* of the kingdom of God. The church on the land should carry out and confirm the blessing and welcome the sailor home. Here is a cheering aspect of the good work actually done for the sailor. There is a large provision here in this city, and apparently in all our great sea-ports, to give him a safe and comfortable home and wholesome books and associations. Your mission provides a good reading-room, an excellent hotel, a preaching station, a chapel and a floating church. Other associations carry out the same work, and the **AMERICAN SEAMEN'S FRIEND SOCIETY** has an earnest eye to the whole field. The Seamen's Exchange is a master piece of good sense and humanity, and opens to seamen the best resort for rest and recreation, for advice and enterprise, for the investment of money and for the formation of companionship and plans.

These methods are not yet complete, and we are to study and to learn much more of the proper treatment of seamen upon the land. Their time in port must be made agreeable, and also instructive and elevating. The park, the museum, the art gallery, the music hall, the lecture-room must be opened to them, and especial instruction should be given them in their pursuits. Where there is a will there is a way, and with the true heart the effective method will be sure to come, and transform the whole service of the sea. A neighbor of mine for years in the country, the late Henry Smith of Fairfield, Conn., a man of reflection as well as of substance, used often to urge upon me the need of a training school for seamen and was ready to give \$10,000 towards its endowment. This is a great matter and certainly in the age of polytechnic schools, the education that looks to the sea and its two thirds of the

globe, and its two and a half millions of mariners, will not be neglected.

We cannot deny that peculiar difficulties attend the future of seamen, and some of these are common to all nations, and some of them peculiar to ourselves. All over the world there is a great agitation upon the subject of labor, and the old routine of service upon land and water has been much disturbed. There are signs of a conflict between capital and labor, and in England it looks as if capital had of late been the offending party, and that monstrous outrages have been perpetrated upon sailors, which are now calling out general indignation, and are likely to stir the whole marine service. We have not seen such abominations here, but the whole order of commerce has been changed and our own people have little love for the sea-faring life. You can note marked changes since the formation of your society in 1833, marked seasons of progress and of depression.

You started upon your work after the ocean steamers had begun their mighty career and the very year when the electric telegraph had flashed its marvellous word. The Mexican war, the annexation of California, the new age of gold and the new fleets of swift ships were near, and in sixteen years our America stood at the head of the commerce of the globe and her tonnage surpassed that of great Britain and her colonies. A great change came with the war, and our merchantmen were swept from the sea by privateers. The peace that came was more disastrous than the war, and no wooden ship has been built here since 1865. The iron rule of Great Britain has supplanted the oak and pine of America; an inflated currency, which, although it may be the necessity of war, is the shameful immorality of peace, has so set up prices that the merchant cannot build ships at home so as to compete with the foreign merchant, and our laws do not allow him to have the liberty of seeking vessels in foreign markets. Our commerce is mostly in the hands of aliens, and our sailors must ship in foreign bottoms and thereby under a foreign flag, without the fellowship and pride of their blood and loyalty.

Then again the old family and neighborhood interest in the sea has been lost, vessels are not owned as of old among our neighbors, owner, master and crew having mutual acquaintance, associations and prospects. Huge steamers swallow up the old distinctions and gather a horde of laborers of every name and nation with little care for personal character, or emphasis upon choice seamanship. The restless and vagrant offscourings of the sea-ports, jostle the sober and well trained seamen, and the great prairies and valleys of the West offer to daring young men the adventure which the sea once offered, and besides adventure, solid lands and prospect of thrift and name and peace in new homes towards the setting sun.

Yet we have probably seen the darkest days in our commercial interests. We are returning to the natural equilibrium of prices and productions. We shall put away the present tie from our currency and the present ban from our enterprise. We shall be able to use our own iron and coal in the construction of iron vessels, and the signs already appear of the demand for wooden ships from our forests and yards. We have material and men, strength and the genius for

the structure. We are sons of the old Northmen, and the ship and the salt water are our own birth-right and go with our blood and our breeding. New fleets shall float upon our rivers and lakes, our seas and our oceans. Seamen of our own flesh and blood will be ready to man them. Ample pay will combine with due honor to invite them, and there is always a goodly proportion of young life that tends to the sea and asks only a man's rights and fair play. It may be that a term of sea service will be a part of practical education, as the tender years are a part of the German workman's apprenticeship.

Already we find a new and noble class of sailors coming to our ports from the North of Europe, and the Scandinavian race who are not tempted by warm and fertile lands at home, look for enterprise and fortune, for fruitful fields and profitable service upon the ocean. They are our kindred, and good will come from their energy, their health and their valor. They work for pay, but not for that alone, and the true northman always has a sense of manhood and a mission of duty to lead him on. The northern races have been willing and ready to carry an element of sacrifice into their work, and the ships that have born them to the triumphs of their free noble civilization have lifted up the cross in the bend of their masts and spars in the cross-trees timbers, and given religion with industry to the nations.

God calls us to-night to do something to spread his dominion over the sea. We may be wholly certain that this mission has done and is doing substantial good in this direction, and that the whole career and character of many seamen and their families has been cheered and lifted up by your work. The facts are unquestionable and you have had a full statement of them to-night. But this work is not to be counted in numbers or measured in space. It breathes an infinite spirit and declares a universal principle. This mission says, in deeds as well as in words that the earth and its fulness are the Lord's, he has founded it upon the seas and established it upon the floods. The sea is his and he made it. To him be all the glory. You affirmed God's kingdom over the sea in the beginning of your work, you affirm it now with more hope than ever before. You will affirm it to the end.

The prophet's voice speaks to us now in lamentation but also in command, "Thou that art situate at the entry of the sea. O Tyrus! thou that hast said, I am of perfect beauty, say not unto us but unto thee, O Lord be all the glory. Worship him in the beauty of holiness."

Great as have been the changes within your term of thirty years service, greater are likely to come during the next term of thirty years. Your population has nearly tripled, your property has quadrupled and your taxes, less a matter of rejoicing, have increased nearly twelve fold. But the best thing is an apparently improved public opinion, which comes in part from indignation at the wickedness that has run rampant among us and made our beautiful city remind the nations of the vision of the apocalypse which beheld a monstrous beast rise from the sea. Let the good spirit grow and work, and another sight will appear and the cry will be "the tabernacle of God is with them and his rule is over the beautiful city at the entry of the sea."

I have said my word as you have asked me to do. Now do your part well, and from this christian assembly send a bright light upon the dark waters, and claim the sea and its people for God's kingdom.

## THE WEATHER.

## RECENT PROGRESS IN METEOROLOGICAL KNOWLEDGE.

The prediction of the weather is the problem whose solution must affect the most important social interests, inasmuch as all the operations of agriculture are necessarily dependent on the varying character of the weather. Recently, in order to afford some practical information as to the effect of the weather on the growing crops, an agitation has been set on foot for the organization of a system of Telegraphic Agricultural Weather Reports; in order by a sort of International Co-operative Corn League to be able to control the price of grain by a knowledge of the prospects of the harvest. The veteran Maury whose recent death we are now deplored, was the chief advocate of this movement, and at his instigation proposals were submitted to the Statistical Congress at St. Petersburg, last August, for the interchange of such reports. We have not yet learned what action was taken, but we may be sure that the organization necessary to carry out so gigantic a scheme will be on such a scale that it will be long ere the grain-producing countries will give in their adhesion to a plan which entails on them a very serious expenditure for the collection and transmission of the intelligence, no matter how desirable the completion of such an undertaking may be. Meanwhile we ourselves, in the course of last Summer, have made a beginning of giving intelligence as to the probable growth of crops, by adding six inland stations to the list of those which furnish information for the Daily Weather Reports.

Our recent experience in the rainfall of 1872, which was almost

unprecedented, and certainly unexpected, both as to its amount and continuance, is a fair illustration of the very moderate pretensions which the most practical meteorologist can make to a knowledge of the probable character of the weather, for even two months in advance. We are now receiving abundant notes as to the concomitant phenomena of unusual drought, during part of last year, in other regions of the earth, and as to the abnormal relations of barometrical pressure over Northeastern Europe on the one hand, and Iceland on the other; but none of these facts throw any light, hitherto discoverable, on the cause of our exceptional weather.

It is evident that the changes of weather ought to be capable of being treated mathematically quite as much as any other statistical facts, and consequently attempts have been made to apply mathematical reasoning to our experience of the seasons, in order to test whether the popular ideas, to which I have just alluded, have or have not any real basis of the truth. The most recent contribution to our knowledge in this direction is a paper by Vladimir Koppen, (in the Russian "Repertorium fur Meteorologie," vol. ii.,) "On the sequence of the Non-periodical Variations of Weather, investigated according to the Laws of Probability." The discussion is prefaced by the remark, that while weather study has made great progress, owing to the development of telegraphy, its results are mainly of utility to the seaman, but remain comparatively valueless to the farmer, while the advantage to be derived from a foreknowledge of

the weather is as great in the one case as in the other. M. Koppen has examined the chance of a change of weather at any time, and he finds that the weather has a decided tendency to preserve its character. Thus, at Brussels, if it has rained for nine or ten days successively, the next day will be wet also in four cases out of five; and the chance of a change decreases with the length of time for which the weather from which the change is to take place has lasted.

We must now proceed to the subject of Weather Telegraphy and Storm Warnings, with which the name of Admiral Fitzroy will always be associated. Justice, however, compels us to admit that this country was not the first to issue telegraphic weather intelligence to seaports; for in the year 1860, when the possibility of introducing such a system was being discussed here in London, the step had actually been taken in Holland, at the instance of Prof. Buys Ballot. At the present time there is not a single European country except Greece, which has not its meteorological organization. In most cases telegraphic weather reports are published in the newspapers, while the example set by Le Perrier about 1858, of the publication of a lithographed daily bulletin, has been followed by our own office, 600 copies of whose charts are issued daily to subscribers and for exhibition at seaports; of late years Russia too has commenced the publication of a lithographed bulletin.

If we want to see weather telegraphy on its grandest scale we must cross the Atlantic, where under the direction of Brigadier-General Meyer, no less than three charts are issued every day by the chief signal office of the United States at Washington. This under-

taking is rendered possible by the fact that the whole organization is military, and that its efforts are almost entirely concentrated on the preparation of these reports, while the telegraphic system of the States is placed at the disposal of the Signal Office for a certain space of time every day. By this means it is rendered possible to publish the chart and report simultaneously in all the principal cities of the States. It is not unimportant to consider what this system costs, as compared with our own. We spend, at the outside, £4,000 a year, on our weather telegraphy, when we apportion to it its due share of the expenses of the office, including rent; while the vote for the Signal Service, or, to use its familiar designation in the *New York Herald*, for "Old Probabilities," is no less than 250,000 dollars — about fourteen times as much as our expenditure under the same head.

It has been repeatedly suggested that we should institute relations with the United States, in order to get intelligence of approaching storms; and in December last a paragraph was copied into all the newspapers, to the effect that the great annual November wave, which was so much talked about in this country ten years ago, had been recognized in North America, as traveling across the continent, and that therefore it was probably the cause of the storms which lasted for two months with us. These statements are all based on imperfect knowledge. There is no doubt that many of our storms do travel nearly, if not entirely, across the Atlantic, as was proved, for the storms of February 1870, by a very careful examination into the weather of the Atlantic, when the steamship *City of Boston* was lost. The discussion was carried out by my colleague, Captain Toynbee,

and has been published by the Meteorological Office. According to it the storms seem to have been formed over the Gulf Stream, outside the American coast, and not over the continent itself; for while the wind on the eastern edge of the Gulf Stream was constantly, throughout the period investigated from the southward, that on the seaboard of the Eastern States was persistently northerly. Our own experience of the value of the Trans-Atlantic Reports is not satisfactory; for three years we re-

ceived Reports daily, free, from Hearts' Content, through the great liberality of the Anglo-American Telegraph Company, but we did not find them of much practical value, partly because the station was badly placed for wind observations, being in a land-locked bay, and partly because we can never trust uncorroborated reports from distant stations. Accordingly, when the Committee were asked to pay for the transmission of the Reports, they at once decided to discontinue them.—*Fortnightly Review.*

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#### REV. DR. DAMON'S LABOR FOR SEAMEN AT THE SANDWICH ISLANDS.

In an article on "*Hawaii-Nei*," the title of the collective kingdom of Hawaii, in *Harper's Monthly* for August, 1873, taken from his forthcoming volume on the Sandwich Islands, Mr. Charles Nordhoff alludes to our Chaplain, so long serving the cause of seamen in that part of the world.

By special permission, we present a portrait of Dr. Damon, and a cut of the Bethel in which he preaches. His work is so well known to our readers, not only from his reports, but also from the frequent articles that he has prepared for the Christian public, that he needs no other introduction as one of the most useful men in the missionary field.

Mr. Nordhoff says:

"On your first Sunday at Honolulu you will probably attend one or other of the native churches. They are commodious buildings, well furnished; and a good organ, well played, will surprise you. Sunday

is a very quiet day in the islands: they are a church-going people; and the empty seats in the Honolulu native churches give you notice of the great decrease in the population since these were built.

If you go to hear preaching in your own language, it will probably be to the seamen's chapel, where the Rev. Dr. DAMON preaches—one of the oldest and one of the best known residents of Honolulu. This little chapel was brought around Cape Horn in a whale-ship many years ago in pieces, and was, I believe, the first American church set up in these islands. It is a curious old relic, and has seen many changes. Dr. DAMON has lived here many years of a most zealous and useful life as seamen's chaplain. He is, in his own field, a true and untiring missionary, and to his care the port owes a clean and roomy seamen's home, a valuable little paper, *The Friend*, which was for many years the chief reading of the whalers who formerly crowded the ports of Hawaii, and help in distress, and fatherly advice, and unceasing kindness at all times

to a multitude of seamen during nearly thirty years. The sailors, who quickly recognise a genuine man, have dubbed him "Father Damon;" and he deserves what he has long had, their confidence and affection."

In this connection we reprint from Dr. Damon's 30th Annual Report to our Society, (see SAILOR'S MAGAZINE, April, 1872) statements somewhat personal, which may fitly accompany the preceding. Writing from Honolulu, Jan. 22, '72, he says:

"Just thirty years have elapsed since I was summoned to New York to embark on board the good ship *Victoria*, Captain Spring, for a voyage to Honolulu, *via* Cape Horn. . . . In view of the limited resources of the AMERICAN SEAMEN'S FRIEND SOCIETY, the establishment of a chaplaincy at Honolulu, to which I then went, was a bold undertaking, but from the day when the Bethel flag was first unfurled here, it has never been displaced. I cannot recall a single Sabbath since I became chaplain,



REV. S. C. DAMON, D. D.

when the flag has not been raised, and what is more remarkable, such has been my uniform health and that of my family, that only on one Sabbath when I have been at home have I been detained from the chapel in consequence of sickness. This is surely something for which I should render special thanks on this thirtieth anniversary of my labors in Honolulu.

"The Bethel Chapel here, is one of the old institutions in this part

of the world. It has been a centre of evangelical preaching, temperance, missions, and other religious enterprises. Several attempts have been made to remodel its appearance, and even to rebuild the edifice; but I have not favored such changes, although the internal arrangements have been altered. I am rather conservative in my feelings, and opposed to change unless for good reasons.

"Foreign shipping now is seen

in our port throughout the year, whereas it was formerly confined to our fall and spring seasons. Hence your chaplain has something to do, each day of the year, for seamen in port.

"Besides the merchant vessels, and steamers, ten ships of war have visited Honolulu during the year 1871—including one French, three Russian, two British, and four American, on board of which there were more than three thousand seamen. . . . . During the

past year our Sailors' Home has been in active operation. Mrs. Crabb has retired from the management, and has been succeeded by Mrs. Whiteous, another most excellent Christian lady, who conducts the establishment with wisdom and judgment. The Home has now been carried on successfully for over sixteen years, and has fully answered the object for which it was established and sustained. As Chairman of the Executive Committee, I am called upon to exercise



SEAMEN'S BETHEL AT HONOLULU.

a continual watch over the interests of the establishment. . . . I was able to commence a new volume of "*The Friend*,"—Vol. XXIX—with only a debt of \$48. This was highly gratifying, considering that I received scarcely a dollar from the whaling fleet, from which, in former years, I have received a quarter part of the support of my little paper.

"During the year my Sabbath audiences have been uniformly

good, and our Sabbath School has been well sustained. Among the foreign residents, the Bethel Church includes 45 members, males and females. Some of these are most excellent in labor, and without their efficient co-operation, I could not possibly carry forward the numerous and arduous works of this chaplaincy, which is still maintained for the benefit and spiritual welfare of seamen and strangers."

## The Story of a Lost Ship.

The brig *Caspar Wild*, which left Shields, England, on June 28th, with a cargo of chemicals for Philadelphia, was lost on the 21st inst., after the Captain and crew had suffered great hardships for nine days while struggling to keep the vessel afloat. On the 12th of July, while in latitude  $48^{\circ} 13'$  and longitude  $35^{\circ} 50'$ , very rough weather was experienced. A heavy gale blew from the west round to the northwest, which lasted with unabated fury for three days.

The *Caspar Wild*, which has been a number of years built, and had not been in a really seaworthy condition when starting on the voyage, sprung a leak during the gale. The Captain and crew became alarmed for their safety, and as the only hope left of saving themselves, set to work the pumps with great energy. For nine days they continued at this labor, day and night, but still the water kept increasing, until, wearied and exhausted on the 21st of July, the steamship *Spain*, of the National Line, Capt. Grace, hove in sight. All hopes of saving the vessel had been abandoned, and the most the Captain and crew expected was to keep the *Caspar Wild* afloat until some vessel could be signaled. During the greater part of the time intervening between the 12th and 21st, the crew felt themselves in suspense between life and death. On the appearance of the *Spain*, a flag of distress was hoisted, and the men renewed their exertions to pump out the water which had been every day increasing, despite their most determined efforts. A boat was immediately sent to their assistance from the *Spain*, and the Captain and crew were taken from the ill-fated brig only a few hours before she went down. By the

time the *Spain* offered her assistance, the Captain and crew of the *Caspar Wild* were so completely exhausted from the fatigue, anxiety, and hardships they had suffered for nine days, during which all their hopes were centred in manning the pumps, that they had scarcely strength enough left to express their emotion and gratitude for their providential deliverance. Several times the men became so wearied that they lost all hopes, and would have abandoned themselves to the mercy of the waves rather than expend their last energies in endeavoring to keep the vessel afloat. But Capt. Gill encouraged them to persevere, and shared in all the hardships of the crew. The Captain and crew of the *Caspar Wild* were well cared for upon being taken up by the *Spain*, and in the course of a few days were fully recovered from the effects of their suffering. The *Spain* reached this port on Sunday evening, and safely landed Capt. Gill and the crew of the *Caspar Wild*—nine persons in all. The *Caspar Wild* was 192 tons burden, was built in Norway in 1859, and was owned by Emil Goth, of Christiansand. Captain Gill and his men now speak in glowing terms of the kind treatment they received at the hands of Capt. Grace and officers of the *Spain*.

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Time Around the World.

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We have received of late sundry queries from correspondents relative to the gain or loss of time in circumnavigating the globe.—Those who have not found answers in the columns devoted to such purpose will receive a general response in the following rather amusing discussion recently carried on between two grave and learned French *savants* on the same rather

paradoxical topic. M. Jules Verne, of the French Geographical Society, has written a book entitled a *Tour Around the World in Twenty-four Hours*. What the nature of the contents of the volume is, we know not; but at all events it excited M. J. Bertrand, of the Academy of Sciences, to attempt to pose M. Verne with the following conundrum: "A person, supposed to be furnished with the necessary means of transportation, leaves Paris at noon on Thursday; he travels to Brest, thence to New York, San Francisco, Jeddo, etc., returning to his starting point after twenty-four hours—that is, encircling the globe at the rate of 15° of longitude per hour. At every station, as he passes on his journey, he asks: 'What time is it?' and he is invariably answered, 'Noon.' He then inquires, 'What day of the week is it?' At Brest, 'Thursday' is the reply; at New York the same; but on his return, supposing he passes Paris from the east and stops at Pontoise, a town some nineteen miles to the northwest of that city, he will be answered 'Friday.' Where does the transition happen? Or when, if our traveler is a good Catholic, should he consider Friday's abstinence from meat to begin? It is evident," continues the questioner, "that the transition must be sudden, and may be considered to take place at sea or in a country where the names of week days are unknown; but," he continues, "suppose the parallel at which it happens should fall on a continent inhabited by civilized people speaking the same language, and that there should be two neighbors separated, say by a fence, on this very parallel. Then would not one say it was Thursday, at noon, while at the same moment the other would assert it to be Friday, at the like hour?"

M. Verne answers as follows: "It is true that, whenever a person makes a tour of the globe to the east, he gains a day, and similarly when travelling to the west he loses a like period—that is to say, the twenty-four hours which the sun in his apparent motion occupies in describing a circle around the earth. This is so real and well recognized that the administration of the French navy gives a supplementary day's ration to vessels which, leaving Europe, double the Cape of Good Hope, while it retains, on the contrary, a similar provision from ships rounding the Horn. It is also true that, if a parallel existed, such as above described, across an inhabited region, there would be complete disagreement between the people adjacent thereto; but this parallel does not exist, for Nature has placed oceans and deserts in our path where transition is made and a day gained or lost unconsciously. Through an international convention, the point for making the days agree has been fixed at the meridian of Manila. Captains of vessels, under the same rule, change the dates of their log books when they pass the 18th meridian."—*Scientific American.*

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### They Twain.

ON A YOUNG MOTHER'S DEATH IN EARLY SEPTEMBER, FOLLOWING THAT OF HER CHILD, JUST BORN.

BY J. G. HOLLAND.

She took the Summer with her. Hand in hand She and the Summer sought the Silent Land. But scarcely had her shining footsteps crossed The phantom gates that bind the dim Hereafter, When a delicious thrill of cherub laughter Startled her ear, and the sweet baby, lost, Sprang to the lips that gave a mother's kiss, And nestled to the bosom of its bliss. Then the pale Summer, standing by her side, Was with an Angel's beauty glorified,— And in that Angel's smile, a heavenly ray, Mother and child shall live and love for aye. She took the Summer with her. Heaven! be kind!

And cheer the mournful Autumn left behind.

For the Sailors' Magazine.

THE NORFOLK, VA., BETHEL SUNDAY SCHOOL  
EXHIBITION, JULY 10TH, 1873.

BY MISS E. F. S.

The sun had set, though the heavens were still bright with his departing glory, while the children were "gathering from near and from far" into the Bethel, ready to take their places and to do their best in the exercises of the evening.

It was an evening long to be remembered, and many, I doubt not, regretted that the Bethel was not made of India-rubber that it might enlarge its borders so as to accommodate the crowd who were anxious to gain admittance. Benches were brought and placed in the aisle, and those who could not obtain seats, or standing room, or even a "point look-out" within, stood out doors, having the double enjoyment of the lovely moonlight, and seeing and hearing through the low open windows all that transpired in the building.

The exercises commenced with the hymn, "Ever guide me gentle Saviour," and was sung with hearty good will by the whole school, after which a prayer was offered by the Rev. N. M. Woods, pastor of the Second Presbyterian Church, and then the sweet young voices reverently repeated the Lord's Prayer in concert with the Chaplain. The Salutatory was prettily delivered by a little girl, and another hymn sung, and then more than sixty scholars, in divisions of about twelve each, with hymns intervening, repeated their little poems, in a manner so pleasing to the audience, that it must have been very gratifying to those who had instructed them. Even the wee little ones, the sunbeams and rose-buds of the Sunday School, spoke very distinctly, and with such correctness of tone and

expression as might well shame the oldest scholars of our large seminaries. Yes, and the dear little boy who could not remember all his piece, must have been admired for his candour and courage in saying, "I don't know any more."

But the last, and crowning piece of the evening's entertainment, "Love's Coronation," a poetical dialogue composed for the occasion, by the Bethel Chaplain, the Rev. E. N. CRANE, must be seen and heard to be rightly appreciated.

A pilgrim, personified by a young girl, attired in white (as were all who took part in the piece), with a silver star on her breast, carrying in her hand a white pilgrim's staff, with golden knob, entered, soliloquising upon her "lone and weary" journey in search of "Truth's Holy Shrine," and, meeting a second pilgrim with similar emblem and staff, in quest of the goal of happiness, declares it to be found only at the sought for shrine; both pilgrims having failed to find aught in any earthly source to satisfy "the longings of the soul."

As they journey on together, they meet four young "terrestrial spirits," FANCY, MIRTH, POETRY, and MUSIC, who come trooping towards the pilgrims with merry laugh and song, each wearing an appropriate silver symbol,

"gay revelers  
Roaming the desert wild."

After expostulation with them on their life of folly, and earnest entreaty by the pilgrims, they are persuaded to join them, and the pilgrim band thus gathered, hasten onward. Suddenly they feel a ce-

lestiel influence inspiring them, and one of the pilgrims exclaims,

“O pilgrims, now some unknown power,  
My spirit doth expand

With joy serene, as if the hour  
We long for, were at hand ;”

and the first pilgrim with rapture cries,

“Behold ! the vision cometh ! now,  
Pilgrims, hail with delight

The promised goal: TRUTH'S HOLY SHRINE  
Bursts on our longing sight,”—

as a curtain rises revealing a pure white altar with the word TRUTH in golden characters and rays of light radiating from it emblazoned upon its front. Upon the altar lies an open Bible on which rests a golden crown. CHARITY with FAITH on her right hand and HOPE on her left—as “celestial spirits,”—stand ministering at the altar, bearing the symbols of a golden heart and cross and anchor upon their breasts. Above them is a pure white scroll with FAITH, CHARITY, HOPE, inscribed in golden letters.

At this revelation the pilgrim band break forth in joyous song,

“Hail ! blessed vision of glory :  
Hail to thee ! TRUTH'S HOLY SHRINE !  
Joyfully we bow before thee,  
In thine effulgence divine ;  
Hail ! Holy Shrine !  
Hail ! Truth Divine !

Thy beams at last on our longing souls shine.”

CHARITY welcomes the pilgrims with loving words, assuring them that sincere devotion at Truth's altar will be accepted, and turning to her “sister spirit” FAITH, tells them SHE will show them how to present their heart's offerings.

FAITH points them to the open Bible upon the altar, and entreats them to heed well her counsel and to bring

“A firm belief in this blest word  
And all its truths receive,”

and declares to them—

“I am commission'd to direct  
Unto the cross your view ;  
This central truth God's word reveals,  
The Saviour died for you.”

HOPE next promises to aid and cheer them in their heavenward course with the encouraging assurance,

“Hope's anchor, cast within the veil,  
With its chain-cable strong ;  
Whose links are God's blest promises,  
Will firmly hold as long

As thou dost trust me,”

and then declares to the pilgrims,

“A nobler grace  
With Faith and Hope doth dwell,”

and with loving glance directs their view to “Heaven-born CHARITY.”

The pilgrims own her sweet and superior influence, and then FAITH calls upon her “sister spirit,” HOPE, to unite with her in crowning CHARITY as the chief of the christian graces, who she declares

“The central station justly holds,  
For such is heaven's decree ;  
Faith, Hope, and Charity abide ;  
The greatest, Charity.”

CHARITY kneels at the altar and FAITH and HOPE together lifting the crown from the open Bible on the altar place it upon her head, FAITH declaring

“Sister, we crown thee joyfully,”

and HOPE responding

“With hearts beating exultingly,”

and then kneeling before CHARITY, who has risen, proclaim their allegiance.

“We bow before thee loyally”  
“And own thine empire lovingly,”

and call upon the pilgrim band to join them in the coronation song.

“Lovely spirit ! we rejoice  
At thy coronation ;  
And with loving heart and voice,  
Hail the declaration ;  
Worthy heaven's high decree :  
Wisdom's voice, approving thee,  
The chief grace, blest Charity ;  
Joyfully we hail thee.”

CHARITY gratefully and meekly receives the tribute, but renounces

all personal claim to it, in the closing address :

Sister spirits, and ye pilgrims,  
Grateful are your loving strains;  
Sweet the harmony arising  
From these sincere heart refrains;  
But think not that *I* may claim them,  
As a tribute unto *me*;  
Only as I am reflecting,  
The image of divinity:  
Only the impersonation,  
Of God's love to mortal men;  
And of their love to each other,  
And that love returned again:  
Charity is love eternal;  
The essence of the Life Divine;  
The life of every holy spirit,  
Visibly expressed in mine:  
Offer adoration only,  
Unto heaven's eternal King;  
He, Creator, Lord, and Saviour,  
Claims the heart's best offering;  
Let us praise *him*, sister spirits,  
And ye pilgrims, join our song  
To the God of love eternal  
Worship true, and praise belong.

All then join in singing the beautiful hymn

“ Love divine ! all love excelling,”  
closing with the doxology, in which the audience joined,

“ Praises through the wide creation ;  
Praises from the heaven's above :  
Praises bring and adoration ;  
Praises to the GOD OF LOVE ;  
Love creating, God the Father ;  
Love redeeming, God the Son ;  
Love restoring, God the Spirit ;  
God is Love, the Three in One.”

And when the last echo died away, God's blessing was invoked, and all hastened home feeling that the evening had passed very pleasantly and profitably.

The Bethel has recently been remodelled, and its interior is a pattern of neatness, comfort, and beauty. The blue arch above reminds one of the rest and purity of heaven, while the beautifully illuminated texts encircling the walls cheer many a weary, sin-sick soul. And before many summers have passed away, the sun-burnt, tempest-tossed mariner will be re-

freshed by the cooling shade of the trees planted in front of the Bethel. All these improvements are due—if not altogether—yet for the most part, to the untiring exertions of the Chaplain, Rev. Mr. CRANE, and to him and his active and self-denying corps of teachers, the Sunday-school owes its prosperous condition, sometimes having eighty or ninety scholars present. So fluctuating, however, is the attendance that there are seldom more than these numbers at school out of nearly two hundred enrolled during the year, many of the parents seeming not to care whether their children attend school or not. Notwithstanding these, and other difficulties, the Chaplain and teachers have labored on through clouds and sunshine, cold and heat, (the intense heat of a Southern summer is by no means a light trial,) hoping and trusting that the good seed sown may, though it be in the far distant future, spring up and bear fruit to the glory of God.

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#### Hard Work.

“ What is your secret of success ? ” asked a lady of Turner, the distinguished painter. He replied, “ I have no secret, madame, but hard work.”

“ Excellence in any department,” says Johnson, “ can be attained only by the labor of a life-time ; it is not to be purchased at a lesser price.”

“ There is but one method,” said Sydney Smith, “ and that is hard labor ; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox.”

“ Nothing,” says Mirabeau, “ is impossible to man who can will. ‘ Is that necessary ? ’ ‘ That shall be ? ’ This is the only law of success.”

## OUR WORK:

## CORRESPONDENCE, REPORTS, &amp;c.

## Sweden.

## HELSINGBORG.

During April, May, and June, 1873, Rev. N. P. WAHLSTEDT continued his usual round of labor, visiting 101 vessels—57 Swedish, 28 Danish, 6 Norwegian, 5 English, 3 Dutch, 1 German, 1 Finnish, and 1 Alandian, besides preaching 56 sermons, traveling 101 Swedish miles, etc. Helsingborg, Landskrona, Malmo, Elsinore, Christianstadt, and Borsthausen were the scenes of these labors, and his ministrations were marked by the usual attention and interest. He also preached at a mission meeting at Oderup. He represents the doors for his labor as wide open, and those to whom he ministers, as quick in sensibility to the truth of God. In the month of July—5th, 6th, and 18th, he labored at mission meetings in Ausas and on the east part of Schonen, where were multitudes of hearers.

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GOTTERENBERG.

Here, for the same period, Rev. A. FERNHOLM visited 101 vessels; 63 Swedish, 17 Norwegian, 2 Danish, 3 German, 3 Dutch, 5 French, 7 English, and 1 from the United States—preached 31 sermons besides being present at other meetings and superintending a Sunday-school. He speaks of hindrances to success in attempts to enlist a merchant of the port in providing a room in which to preach to sailors, but closes by saying, "yet 'the Lord will provide.'"

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WARBERG AND WEDIGE.

CHRISTIAN CARLSON, writing hence, for the quarter ending June 30th, 1873, says: "The Lord has once more blessed my humble labor during this season, and poured out his Holy Spirit upon us in our meetings, and several souls have

been awakened to life. By his strong flame of love, he united together the hearts of christians, removing differences and separation. Now his will cometh to pass. His kingdom cometh, and he employs all means for the great purpose of turning men 'from darkness to light and from the power of Satan unto God.' It is very encouraging too, for us to find that activity for the kingdom of God has been more and more extended at the sea coasts, and that several new powers have come to our aid. Pastor FERNHOLM, from Gottenberg, has been traveling on the sea coast, and has labored among the people with great blessing."

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GEFLE.

For the quarter ending June 30th, Mr. E. ERICKSSON reports that he has had much labor: "Many vessels have been here, and I have visited on board of 350, where I have had religious discourse with sailors, some of whom have been believing christians, and others have been inquiring for their salvation....On Sundays many people have been assembled, and the word of God has not been in vain, but has proved its power upon many hearts which have found peace in the blood of Jesus, among whom was an old sailor and a woman, both of whom I was permitted to baptize. The sailor confessed that he had been a great drunkard and an enemy to the principles of the christian religion—that it had come into his mind to set all the prayer-houses on fire. But the fire which Christ has sent began to burn in his heart, and consumed the thorn which grew within it. Now he sits down, and as a child, listens to the word of Jesus."

My wife has begun a Sabbath-school in the hall, which opened 1st of April, with ten children, and now we have forty. The school is stationed in a part

of the town inhabited by workingmen, sailors, fishermen and their children, all deprived of both christian and moral training. The boys are hard and knavish, already masters in the school of Satan, and we have been obliged to separate some of them because they were ungovernable, but the others are apt to learn, are exemplary in the school, and seem to have hunger in their hearts for the word of God. I have preached during this quarter 33 times, and led in 23 prayer meetings.

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#### BUTTLE AND WISBY.

JOHN LINDELIUS, old as he is, traveled hundreds of miles in the quarter ending June 30th, and ministered as usual, according to his strength of body, on board 24 vessels, to about a hundred sailors and officers, visited nearly 80 families, conversing with 240 persons, and distributing much religious reading.

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#### Norway.

##### CHRISTIANIA.

Rev. H. P. BERGH reports that the quarter ending June 30th was one of great blessing upon his work. Early in the quarter he visited Harten, the Norwegian Navy Station, and Moss. In both of these cities are many sea-faring people. He was also, and afterwards, at Drammen. He extracts as follows from his journal:

*May 7th, 1873.*—At Christiania, at class-meeting, a Norwegian seaman who had been converted among the Primitive Methodists in Philadelphia, was present. He spoke with much heartiness and earnestness of his conversion, which took place on a watch-night. Another christian seaman was with him.

*May 8th.*—Visited ten ships and distributed tracts. Was received in a friendly manner on the steamer *St. Olaf*, where last summer I was met with bitterness and scorn.

*May 10th.*—Visited fifteen ships and met with more persons from last summer who received me gladly.

*May 11th.*—Service was held on board ship for the first time this year. I hoisted the Bethel flag, and we began to sing. A great many people assembled, and I preached from Rom. iii, 29. There was great interest among the hearers.

*May 18th.*—Service again on board, with a large and attentive congregation. A Swede, who came on purpose to disturb us, was awakened. In my speech I held fast the scorner and the consequence of scorn, and this took hold on his heart, so that he began bitterly to weep.

*May 22nd.*—At Drammen, we had preaching at 6 o'clock. The house was crowded, and the word had good effect. When the service was at an end they would not go, and so I again spoke and sang to them. It was a glorious meeting.

*May 23rd.*—At Drammen, visited 35 ships and distributed tracts, pulling from ship to ship in a little boat, I was everywhere kindly received. I met with some seamen who loved their Saviour. Distributed tracts also among the workers on the quay and on the street. At seven o'clock, service was held with a rich Captain's family. I visited more seamen's families in Drammen, and I was received with cordiality. There seem to be many souls accessible for the truth in this city.

*May 25th.*—Was at Christiania. Many hearers.

*May 27th.*—Preached on board of the emigrant steamer *St. Olaf*, that was just to leave for Bergen and New York, to 400 emigrants, and many others. The word had great influence over the hearers, and many an eye was bathed in tears at this touching moment, when so many were to leave their native country to see it no more.

*Pentecost.*—There was a large assembly on board. Pastor Olsen preached with great effect, and I made prayer. I have preached on board every Sunday evening (except once, when I was not well,) to sometimes more than 1,200 hearers, among whom have been regularly from 50 to 100 seamen. I have reason to believe that not a few have been awakened. There has sometimes been a great impress upon the crowd, both on board and on shore. I have now the advantage, regularly, of assistance from the police, and we have not been disturbed once this summer. The work seems to gain more and more ground. Last Sunday I also perceived among the hearers, all of the Lutheran Pastors.

Upon the whole, I have this quarter visited 90 ships, preached 50 sermons, conducted 16 other religious meetings, made 90 visits to families and to sick seamen and others, and distributed 26,000 pages of tracts. Our work in the Sunday-school is going on well. The Bible-class numbers 50 adult scholars. My little paper is also doing well, being spread all over the country, even to the remotest places. Evidences concerning the value of this work sometimes come to me, in correspondence, from the most distant places. Glory be to God for his great mercy!"

Denmark.

COPENHAGEN.

Rev. H. HANSEN, writing July 7th, says that his labor for the last quarter was broken in upon by his being compelled to perform a months' service in the City Guards, but he had visited 338 vessels, 1 Hollandish, 2 French, 9 German, 10 Norwegian, 35 English, 42 Swedish, and 230 Danish. He had met, too, with some opposition at Dragon, where he had service and a Sabbath-school, the teachers in the day-school having forbidden the children to come to Sabbath-school, a proceeding by no means new in Denmark. But attendance was reviving at the date of his letter.

Genoa (Italy) Harbor Mission.

We continue our extracts from the diary of the colporteur at this port, lately received:

*February 1st.*—The day being very cold and stormy, I sold very little, but held a few conversations with sailors and one captain, who persisted in saying that Diodati's translation of the Bible is false and made for protestants.

*Feb. 4th.*—Though the weather was unfavorable, I succeeded in making good sales to-day, principally among sailors. Two Testaments were bought by the crew of the Harbor Master's boat.

*Feb. 12th.*—On board the emigrant ship *Regli*, I sold 2 Bibles, 2 Testaments and

16 pamphlets. Having distributed some illustrated children's papers, I had the satisfaction of hearing many speak approvingly of them. Much to my surprise, a gentleman came and addressed the emigrants, telling them, that he had bought two Bibles, as it was the true word of God, notwithstanding all that the priests said against it, (referring to the Diodati's version). One young man wanted me to take back the Testament he had bought, because a companion had told him it was a protestant book. I bid him send his companion to me. He went away, but neither he nor his companion came back. Afterwards I saw the young man busy reading his Testament.

*Feb. 13th.*—Passing alongside a Trieste ship on which I had sold some books about fifteen days ago, the mate called me and said they had liked the books and wanted more. He, his son, and another sailor, bought between them, seven francs worth of pamphlets and books.

*Feb. 15th.*—On board the emigrant ship *Po*, sold eight Italian Testaments and one Spanish, but only two pamphlets. Most of the passengers had already parted with their Italian money for gold, others did what they could to discredit my books.

*Feb. 17th.*—Had a long discussion with a few sailors, who said they had had enough of religion, and then went on to denounce the priests and everything connected with the church. I asked them if they had thrown away all their money since there was current much that was counterfeit.

*Feb. 19th.*—Visited several Tuscan ships and sold something to each of them. The captain of one of them bought four books. Had a long conversation with fifteen sailors belonging to two Rio Marina vessels. Most of them I found, had relatives belonging to the Evangelical church of their town, but they themselves seemed to be very indifferent about religion. They have a kind of *faït* in God, but fancy that if their works are good their salvation is sure.

*Feb. 20th.*—To-day the Lord was with me and helped me in my conversations with about forty persons on board various ships, so that I was able to answer all the objections that were raised, and address words of edification to all. To Him be the praise.

*Feb. 24th.*—On board the *Francesca* sold about seven francs worth of books to the sailors.

*March 3rd.*—Have been absent three days as permitted. Have resumed my labors to-day, and it has pleased God to prepare good news for me. Went on board the ship *Giovanni* (Tuscan) the captain's wife, to whom I had sold on a previous occasion, several books and given some tracts, told me she had never before read such good and interesting little books, she had lent them to a friend of hers who was so pleased with their contents that she begged of her to procure her more, she, therefore, bought another book, and I gladly gave her some tracts.

*March 8th.*—On board the emigrant ship *Espresso*, sold six Testaments. One of the purchasers was a young man about twenty-five years old, he began by reading attentively various pages of the book, and then expressed the wish to buy it; not having any change, he addressed himself to a friend asking him to lend him 50 centimes—he refused to give them saying it was very foolish to think of buying such books, considering that between them both they had only five francs in all. The young man however, insisted, and at last obtained the loan of 50 centimes, came and bought the New Testament saying, "I am glad to have this book for it is a precious book."

*March 11th.*—Grief and discouragement have been my lot to-day. Went on board the French ship *La France* with nine hundred emigrants. I began by selling a good many books and Testaments because they found the prices cheap, but after a short time the purchasers came to me saying that I was an impostor, that the books only contained falsehoods; one man in great rage threw a New Testament into the sea; an angry crowd gathered round me and threatened to throw me and my books into the sea. It was with great difficulty that I opened myself a passage and got into my boat carrying my box with me.

*March 15th.*—For the second time on board the *Angela* with emigrants. A young woman, aged eighteen, bought a New Testament, and informed her brother, who also was on board. He was very much displeased and requested her to destroy the book saying she ought to remember what their missionary had often told them concerning Diodati's writings. He said to her, "You ought to think of your soul, as we are going to be exposed for one month to the dangers of the sea, please destroy that book," but

God was with her and she refused to do so.

*March 22nd.*—On board the ship *Isabella*, 500 emigrants, several of the passengers who had bought Bibles and tracts a few days ago, told me the priest they have on board obliged them to destroy all those books, saying their contents were false. However, I again sold two New Testaments and ten pamphlets amongst the passengers who, all of them, seemed glad to see me.

*March 26th.*—On board the *Argentina* (Genoese), a sailor to whom I had sold two tracts on a previous occasion told me he had read them with great pleasure, and wished for more. Also on board the Triestian ship *Sem*, which I have visited twice before, I sold again five books, the men being so pleased with the contents of those they had bought a few days ago that they wanted more.

*April 2nd.*—Sold various tracts and a New Testament. Several priests on board steamer *Flavia Gioja*, one of them bought a few pamphlets amongst which "Purgatory," and "Celibacy of Priests," I gave him also several small tracts, he accepted them with thanks. One of his companions seeing he was buying books from me hastened to tell him that he ought to abstain from doing so as they were protestant books, but he seemed anxious to get acquainted with the truth which saves, and kept them.

*April 4th.*—The Lord was with me this day. Besides selling for 7.40 fr., books to persons who were anxious to read them, I had a long interview with the captain of a Sestri craft to whom I sold a New Testament some time ago. He told me he had read it attentively, believed in Christ, and wished to be a christian. Requested me to go and see him at Sestri, where he had many friends who would be glad to see me.

*April 5th.*—It has pleased the Lord to grant me success this day. A sailor on board a man-of-war bought two pamphlets and an hymn book; one of the officers seeing him with these books snatched them from his hands and angrily threw them into my boat, the sailor however, came down again and brought them back with him. On board the ship *Riv Marino*, all the men on board glad to see me, bought four francs worth of books, and promised to come to the Waldensian service on Sunday. The commander of the harbro guard ship called me and asked me to give him a book he might read whilst

the priest said mass. I gave him a New Testament, he then addressed himself to his men and said unto them "on Sundays you will come and sit near me and I shall read the gospel to you."

*April 12th.*—On board the French steamer *Poitou* with 350 emigrants. Was well received by the passengers, who bought a Bible, a Testament, and twelve tracts, but the French sailors as usual ridiculed me.

*April 21st.*—Have been in Florence for a week to attend to the evangelical conferences held in that town.

*April 29th.*—The Lord has granted me a good day's work. Visited a Spanish vessel and sold two Testaments in Spanish; have been on board of thirteen Italian vessels and sold twenty-five books, several of which to persons who had bought some before.

#### Buffalo, N. Y.

Rev. P. G. COOK preached regularly at the Wells Street Chapel in July, conducted the Sabbath-school, and visited vessels and the General Hospital, besides Saloons, Boarding-houses, &c., &c. He says in his report: "The matter of providing a resting place for watermen away from the temptations of liquor and gambling, has received considerable attention, and yet no definite and positive results have been arrived at. It has not been possible to find a suitable and central place that could be obtained for the purpose, though some have been under consideration. After two or three weeks negotiation and discussion of the matter, the gentleman who owned the room I mentioned in last month's report, has finally concluded that it would not be expedient to let us have it, as did another gentleman after some days consideration. Another place that would be tolerably good, is under advisement.

Business is quite dull just at present. The dock men seem rather low spirited. Freights have not been nearly as good this year as last. The Railroad managers, as you know, are doing all they can to divert freight from the lakes and canals to the railroads.

The surplus of sailors here is very small, owing to the great demand for

men to labor upon lines of the railway, where new tracks are being laid." The steamers visited during July were 38, sailing vessels 70, canal boats 331, sailors and boarding-houses 410, families 200.

#### Delaware and Raritan Canal.

Mr. J. WYNNE JONES, of Princeton Theological Seminary, who has labored under our auspices, makes the following report for July, 1873:

"The stations visited have been Rocky Hill, Kingston, Princeton, Trenton, Bordentown, and Brunswick. Boats visited, 193; scriptures distributed, 49; tracts distributed, 1,215; religious papers, 31. I have done this personally, on four stations. Services are held at New Brunswick, Trenton, and Bordentown. I visited the Young Men's Christian Association of Trenton, and the officers promised hearty support. Rev. Mr. Burrows, of Bordentown, said that field had weighed on his mind a good deal, and he was glad that your Society had taken charge of it. At Brunswick, six young men held services and are having good success. The boatmen speak highly of them.

"I frequently meet old church members who have not stained their garments, who keep in their boats an altar of the LORD, and his name is deeply reverenced by them. Their light shines, and its light seems beautiful in this darkness. They are like the white lillies which grow amid filthy, watery marshes, and look more lovely because of their surroundings. These persons welcome us, and our conversation with them is greatly profitable."

#### Norfolk, Va.

The July attendance at the Bethel fell off in consequence of the heat. The Sabbath-school has been kept up, and more numerously attended than in any previous summer. Eighty-nine vessels were visited during the month.

**Sailor's Home, 190 Cherry Street.**

Mr. ALEXANDER reports one hundred and eighty-two arrivals during the month of July.

These deposited with him for safe-keeping \$2,473, of which amount \$778 were sent to relatives, \$440 placed in the Savings Bank, and the balance repaid to the depositors.

In the same time twenty men went to sea from the HOME without advance, and four were sent to the hospital.

The HOME has recently been painted throughout, and with the new coverlets supplied to the beds, looks fresh and inviting.

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**Position of the Principal Planets  
for September, 1873.**

MERCURY is a morning star until the evening of the 24th, at 9h. 38m., when it is in superior conjunction with the sun; is at its greatest brilliancy on the morning of the 2nd, when it rises at 4h. 2m. and  $19^{\circ} 12'$  north of east; is in conjunction with Jupiter on the morning of the 15th, at 8h. 46m., being  $54'$  north; is in conjunction with the Moon on the morning of the 21st, at 3h.  $42'$ , being  $2^{\circ} 36'$  south.

VENUS is a morning star during the month, rising on the morning of the 1st at 2h. 12m. and  $26^{\circ} 18'$  north of east; is in conjunction with the Moon on the 17th at 27m. before midnight, being  $5^{\circ} 10'$  south.

MARS is an evening star, setting on the 1st at 9h. 49m. and  $30^{\circ} 19'$  south of west; is in conjunction with the Moon on the morning of the 28th, at 2h. 27m., being  $57'$  north, at which time it is eclipsed to all persons situated between the parallels of  $33^{\circ}$  and  $90^{\circ}$  south latitude.

JUPITER is an evening star until the morning of the 4th, at 9h.  $31'$ , when it is in conjunction with the Sun, after which it is a morning star during the remainder of the month; is in conjunction

with the Moon on the morning of the 20th at 7h. 3m., being  $3^{\circ} 49'$  south.

SATURN crosses the meridian on the evening of the 1st at 9h. 10m, being then  $21^{\circ} 12'$  south of the equator; is twice in conjunction with the Moon during this month, the first time on the 3rd at 57m. before noon, being  $4^{\circ} 24'$  north, and then again on the evening of the 30th at 6h. 43m, being  $4^{\circ} 33'$  north; is stationary among the stars on the morning of the 30th, at 3h., being then 19h. 53m. right ascension and  $21^{\circ} 21'$  south declination.

Prof. R. H. B.

*Clinton Point Observatory, on the Hudson.*

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**Total Disasters in July, 1873.**

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the past month is 19, of which 13 were wrecked, 2 abandoned, 2 sunk by collision, 1 foundered, and 1 is missing. They are classed as follows: 1 steamer, 1 ship, 2 barks, 5 brigs, and 10 schooners, and their total value, exclusive of cargoes, is estimated at \$497,000.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w.*, were wrecked, *a.*, abandoned, *sc.*, sunk by collision, *f.*, foundered, and *m.*, missing.

**STEAMER.**

City of Washington, *w.* from Liverpool for New York.

**SHIP.**

Alice Ball, *a.* from Enderbury, Is., for Queenstown.

**BARKS.**

Bortolina, *w.* from Belfast, I., for New York. Princess of Wales, *w.* from Liverpool for Baltimore.

**BRIGS.**

Reaper, *w.* from Greenland for Philadelphia. Maggie, *m.* from New York for Seville. A. B. Cook, *w.* (Whaler). Caspar Wild, *a.* from Shields for Philadelphia. Rapid, *w.* from New York for Spanish Main.

**SCHOONERS.**

W. F. Adams, *w.* from Providence for S. John, N. B. Cora Nash, *w.* from Philadelphia for Salem. Porto Plata, *w.* from New York for Cape Hay-tien.

Empire State, *w.* (Fisherman). Sovereign, *w.* from San Francisco for Russian Bay.

G. D. King, *f.* from Sagua for Providence. S. H. Cady, *w.* from Philadelphia for Boston. John Post, *sc.* from Baltimore for Norfolk. Senator, *w.* from New York for Boston. Annie Farnum, *sc.*

## Receipts for July, 1873.

## MAINE.

Bangor, Hammond Street church.....	\$37 18
" " S. S., for lib'y	15 00
" First church.....	20 00
Lincoln, Rev. James H. Crosby, lib'y.	30 00
Wells, 2nd Cong. church to const. Dea. Geo. Bean, L. M. ....	30 00

## NEW HAMPSHIRE.

Concord, Seamen's Friend Soc., lib'y..	15 00
Derry, Mrs. Kelsey's S. S. class.....	1 00
Hamstead, Cong. church, library for U. S. S. <i>Tigress</i> .....	10 00
Hinsdale, Cong. church.....	22 00
Meriden, " Society.....	10 25
Milford, " ".....	33 30
Winchester, " ".....	11 52

## VERMONT.

St. Johnsbury, North Cong. church...	52 20
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## MASSACHUSETTS.

Andover, Free church, G. W. W. Dove for library.....	29 76
West Parish, Ladies' Sea. Friend Society, to const. Abel B. Walker, and Mrs Lizzie Smith, L. Ms. ....	60 00
Ashburnham, Cong. church.....	16 25
Boston, Bark <i>Jennie Phineas</i> , Captain Wells.....	5 00
Chelsea, Winnimisett church.....	29 90
East Amherst, 2nd Cong. church.....	7 75
Foxboro, Bap. church, for lib'y.....	20 00
Hopkinton, Cong. S. S., for lib'y.....	40 00
Leicester, Cong. church.....	13 00
Ludlow, " ".....	34 82
Lunenburg, Cong. S. S.....	10 00
Medway, A Friend, for lib'y.....	15 00
Millbury, Estate C. B. Elliott, by A. Amsly, admin.....	200 00
North Bridgewater, 1st. Cong. church.....	25 00
North Brookfield, Union church.....	10 00
North Hadley, Cong. church.....	21 00
A Thank Offering.....	1 00
Saxonyville, Cong. church, R. D. French, \$20 for lib'y.....	56 00
Southboro, Cong. S. S., for lib'y.....	20 00
Springfield, Olivet church. South church.....	29 91
Sutton, Cong. church.....	43 52
Taunton, Winslow church.....	20 00
Wakefield, Cong. church.....	31 25
West Brookfield, Cong. church, S. S., \$20 for lib'y.....	30 05

M. E. church.....	50 13
Worcester, Salem Street S. S.....	4 63
Wrentham, Cong. church.....	10 60
Yarmouth, " ".....	35 00
	50 00

## CONNECTICUT.

Bridgeport, Olivet church.....	3 50
Brookfield, S. S., Cong. church, Mrs. H. L. Peck, for lib'y.....	26 00
Central Village, Rev. John Avery.....	2 00
Centre Brook, Cong. church.....	20 00
Cheshire, Cong. church, Dr. W. C. Williams and wife, in memory of Willie E. Williams, M. D., lib'y.....	20 00
Cornwall, S. S., Cong. church, lib'y.....	20 00
East Hartford, Cong. church, of wh. to const. Harry D. Olmsted, L. M. \$30.....	46 00
Granby, South Cong. church.....	12 25
Master Scott Benjamin, for lib'y.....	20 00
Greenwich, Isaac Lyon, by Edwin Lyon.....	10 00
Hartford, South Cong. church.....	50 00
Higganum, Cong. church.....	18 33
New Haven, Howard Ave. church.....	20 00
Newington, S. S., Cong. church, lib'y.....	20 00
North Greenwich, Cong. church.....	18 75

North Haven, Cong. church, to const. Warren Cooper, L. M. ....	30 00
Rockville, estate Dea. Seth W. Johnson, by Geo. Talcott, ex. lib's.....	100 00
Westville, S. S., Cong. church.....	20 00

## NEW YORK.

Binghamton, Cong. church, of which to const. E. M. Noyes and W. B. Edwards, L. Ms., ea. \$30; S. S. for library \$20.....	100 00
Brentwood, E. F. Richardson.....	5 50
Buffalo, Josiah Letchworth.....	100 00
Messrs. Lyon & Baker.....	25 00
Catskill, Mrs. Edgar B. Day, to const. Lieut. Richard Bush, L. M. ....	30 00
Cazenovia, M. E. church.....	10 00
Clarendon, " ".....	3 70
East Avon, S. S., Pres. church, lib'y.....	20 86
Fairport, S. S., Bap. church, for lib'y; Holley, Pres. church.....	20 00
M. E. church.....	10 68
Kinderhook, Christopher H. Wendover.....	10 00
London, M. E. church.....	9 05
Navarino, M. E. church.....	6 10
New York, Capt. Dalrymple, bark <i>Castor</i> .....	5 00
Miss M. L. Ackerman, for lib'y.....	20 00
Capt. Stetson, ship <i>Richard Robinson</i> .....	5 00
Capt. R. A. Briggs, bark <i>Harry &amp; Aubrey</i> .....	2 00
Collegiate Ref. Dutch church.....	83 95
Lebanon Chapel, S. S. Missionary Association, for library.....	20 00
Thomas Denny.....	25 00
Naylor & Co.....	25 00
Geo. W. Mead.....	15 00
Lucius Hopkins.....	25 00
Henry A. Hurlburt.....	100 00
Cash, " ".....	5 00
Benjamin K. Phelps.....	25 00
Onondaga, Bap. church.....	10 00
Oxford, Union Meeting.....	9 40
Bap. church.....	8 04
Pavilion, S. S., Bap. church, for lib'y.....	15 86
Pultneyville, Ref. church.....	5 17
Saugerties, " ".....	50 86
Francis Pidgeon, for library.....	20 00
Schenectady, Mrs. J. T. Backus, lib'y.....	20 00
Sing Sing, Pres. church, of which Mrs. C. F. Maurice and Rev. D. A. Holbrook, ea. \$20 for library.....	118 92
Smyrna, S. S., Pres. church, bal. lib'y.....	7 00
Syracuse, Centenary M. E. ch., add'l.....	11 09
Wesleyan M. E. church.....	6 45
West Winfield, S. S., Cong. ch., add'l.....	4 50
Williamsburgh, Miss C. B. Davis.....	1 00
Williamson, Pres. church.....	10 77
M. E. church.....	3 63

## NEW JERSEY.

Montclair, Pres. church, of wh. Wm. B. Boyle, for library \$25.....	107 00
Morristown, Wm. L. King (special)....	28 35
Newark, 2nd Pres. church, add'l.....	22 27
Parsippany, M. F. C. ....	2 00
Plainfield, 2nd Pres. church, Miss Eva Hart's class, Hopeful Lenders, lib'y.....	20 00
Scotch Plains, S. S., Bap. church, lib'y.....	20 00
Trenton, 3rd Pres. church, add'l.....	2 00

## ILLINOIS.

Chicago, Memorial Library Lyman Beecher 2nd, by his sisters .....	20 00
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## FLORIDA.

Key West, Barron P. Du Bois and Lena L. Du Bois, for library.....	40 00
	\$2,937 29



September, Published by the American Seamen's Friend Society. 1873.

## LIBRARY REPORTS.

During July 1873, sixty libraries, (thirty new and thirty refitted) went to sea from our Rooms at New York and Boston. The thirty new libraries were Nos 4057, 4064, 4067-8, 4070, 4073-4, 4076-7, and 4087, at Boston, and Nos. 4569—4588 inclusive, at New York, as follows :

No. of Library.	By whom furnished.	Where placed.	Bound for	Men in Crew.
4057.. Rev. P. C. Headly, Charlestown, Mass.		Ship Bengal.....	Melbourne.....	25
4064.. Cong. S. S., Southboro, Mass.....		Brig F. H. Moore.....	Whaling.....	15
4067.. Barron P. Du Bois, Key West, Fla.....		Bark Wm. H. Thorne like.....	Bombay.....	15
4068.. Laura L. Du Bois, "	"	Bark W. E. Hurd.....	Europe.....	12
4070.. Bap. church, Foxboro, Mass.....		Ship San Carlos.....	Valparaiso, S. A..	20
4073.. Cong. S. S., West Brookfield, Mass.....		Ship Mary Durkee.....	South America.....	18
4074.. A Friend, Medway, Mass.....		Ship Nevada.....	East Indies.....	22
4076.. Miss S. Adams, Castine, Me.....		Ship Sterling.....	Europe.....	30
4077.. A. F. Adams, "	"	Brig Sarah Harris.....	Nova Scotia.....	8
4087.. Cong. S. S., Uxbridge, Mass.....		Ship City of Boston.....	Buenos Ayres, S. A.	20
4569.. S. M. Middlebrook, Bridgeport, Conn.		Bark Robert Godfrey.....	Bristol.....	18
4570.. S. S., 1st Pres. church, Easton, Pa.....		Bark C. E. McNeil.....	Buenos Ayres.....	10
4571.. Cong. church, Hamsted, N. H.....		U. S. S. Tigress.....	Polaris Expedition	41
4572.. Capt. R. B. Chapman, Rye, N. Y.....		Ship Fleetford.....	Valparaiso, S. A..	26
4573.. S. S., 1st Pres. church, Easton, Pa.....		Ship Yosemite.....	Callao, S. A.....	25
4574.. S. S., Cong. church, Candor, N. Y.....		Ship John Bright.....	San Francisco.....	25
4575.. Mrs. L. G. Hustace, Brooklyn, N. Y.....		Brig Alice M. Putnam...	Marseilles.....	10
4576.. J. T. Simpson, Hudson, N. Y., in memory of Arthur N. Simpson.....		Bark Amelia.....	Marseilles.....	13
4577.. Mrs. A. D. Wilson, New York City.....		Ship Galatea.....	Melbourne.....	20
4578.. Mrs. R. Burkhalter, "	"	Bark Shamrock .....	Bombay.....	14
4579.. W. S. Lockwood, Norwalk, Conn.....		Bark Emma G. Scamuell	Callao, S. A.....	15
4580.. " " " "	"	Ship Sovereign of the Seas	San Francisco.....	30
4581.. S. S., Bap. church, W. Winfield, N. Y.....		Bark Chelsea.....	San Francisco.....	14
4582.. Miss A. E. Cleaveland, Westport, Ct....		Ship Gentoo.....	Shanghae.....	20
4583.. S. S., Trinity Cong. ch., Orange, N. Y.....		Bark Adelia Carlton....	Hong Kong.....	14
4584.. Miss A. E. Cleaveland, Westport, Ct....		Ship Seminole.....	San Francisco.....	28
4585.. Mrs. W. Hall, Wilmington, Del.....		Bark Rocket.....	Curacao .....	10
4586.. Bullard class, S. S., 1st Pres. church, St. Louis, Mo.....		Bark Dover.....	Bordeaux.....	11
4587.. S. S., 3rd Pres. church, Trenton, N. J.....		{ Bark Genevieve M.	Buenos Ayres.....	12
4588.. J. G. Breasly, Trenton, N. J.....		} Tucker .....	Curacao .....	10

*The Libraries refitted and reshipped during the month were :*

No. 825, on schr. *Jeddo*, for *Halifax* ; No. 917, on brig *J. D. Tupper*, for *West Indies* ; No. 1,872, on schr. *Albus*, for different ports ; No. 1,998, on schr. *G. Walker*, for *Gibraltar* ; No. 2,386, on schr. *S. & L. C. Adams*, for *Marseilles* ; No. 2,467, on schr. *Burdett Hart*, for *Fernandina* ; No. 2,472, books read with interest, gone to *South Carolina*, on schr. *J. Ferris* ; No. 2,915, gone to *Vera Cruz*, on schr. *Cora Etta* ; No. 3,098, on brig *Charlotte Buck*, for *Galveston* ; No. 3,198, read with profit, gone to *Jacksonville*, on schr. *Sabao* ; No. 3,484, on schr. *F. Treat*, for *Santa Cruz* ; No. 3,529, on schr. *Frank Howard*, for *Para* ; No. 3,555, books read with interest and profit, gone to *Barbadoes*, on brig *Harry & Aubray* ; No. 3,580, on schr. *Hiauatha*, for *Laguayra* ; No. 3,599, books read with profit, gone to *Mobile*, on brig *Martha* ; No. 3,636, books read, gone to *Central America*, on schr. *P. Mitchell* ; No. 3,683, on brig *Sea Bird*, for *Barbadoes* ; No. 3,686, on brig *Union Star*, for *St. Thomas* ; No. 3,698, on bark *George Esson*, for *Pictou* ; No. 3,865, on brig *Nancy*, for *Pernambuco* ; No. 3,922, on bark *Pactolus*, for *Europe* ; No. 3,925, books read with interest, gone to *Porto Rico*, on brig *T. Turrell* ; No. 3,940, on schr. *G. A. Pearce*, for *West Indies* No. 3,955, on schr. *Newport*, for *Newfoundland* ; No. 4,129, on schr. *N. Treat*, for *Brunswick* ; No. 4,143, on brig *G. W. Halls*, for *Rio Janeiro* ; No. 4,171, read with interest, gone to *Montevideo*, on bark *Jeannie* ; No. 4,186, on brig *S. Brown*, for *Montevideo* ; No. 4,189, on brig *Aurora*, for *Sydney* ; No. 4,489, books read with interest, gone to *Europe*, on bark *Fearless*.

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#### The Drunkard's Son.

A little boy stood in the door of a dilapidated house in the suburbs of a country village. His threadbare dress was of

finer texture than seemed appropriate to such a lowly dwelling, and there was an easy gracefulness in the child's manner that bespoke an early training more refined than the children of poverty usually receive.

Eight summers only had the boy seen ; but there was an unnatural thoughtfulness on his brow, and as he stood absorbed in the contemplation of a subject evidently painful, his eye gleamed with a strange light, his bosom heaved, the blue veins in his fair young brow grew swollen and rigid, and the deep flush of anger spread over those beautiful features.

"Mother," exclaimed he, turning suddenly toward a pale woman who sat busily plying her needle, "I shall run away. I can't live in this old house and be half starved, and see you work day and night—and all because my father will get drunk. Yesterday the boys got angry with me, and called me the 'son of a drunkard.' I can't bear it, mother, —I will run away."

The mother gazed upon her boy as he stood there with clinched fists and gleaming eye, and the hot tears rained down her cheeks ; for she knew how it must be for her sensitive boy to meet the cold scorn of the world. "And leave your mother?" was her only answer. It was enough.

"I will never leave my poor mother," said the boy, as he threw himself sobbing on her bosom. "They may call names, if they will ; and mother, if we starve, we will starve together," he added, sinking his voice almost to a whisper.

"We shall not starve, my son," saith the mother, kissing him fondly. "He who said, 'Ye are of more value than many sparrows,' will take care of us. Can you trust God, my child ?"

"Yes, mother,—and I will never leave my dear, good mother." And the child forgot alike his anger and its cause, and with a light heart bounded away to join his playmates.

Day after day passed, and the high spirit of the boy was often chafed by the scorn and taunts of his companions. The cruelty of an inebriate father and the wretchedness of a drunkard's home imparted no healing balm, no soothing influence. Yet he loved his mother; for her sake he was willing to endure; and the strong restraints of her love kept him from the vices to which he was constantly and fearfully exposed.

We can not tell his heart-struggles; can not tell how those aspirations to be and to do, rising, as they do, in every noble soul, did often gild his future with their radiance, only to be shrouded in darkness by the one reflection, the one withering blight—the aspiring boy was a drunkard's child. Hard indeed is the heart of a drunkard. But we can tell how nobly he clung to that mother in all those years, and how honorably and successfully he fills one of the best pulpits in the land, aided in every good work by that wise, loving, and pious mother.

#### The Story of Some Hot Water.

About two hundred years ago, a man, bearing the title of the Marquis of Worcester, was sitting, on a cold night, in a small mean room, before a blazing fire. This was in Ireland, and the man was a prisoner. A kettle of boiling water was on the fire, and he sat watching the steam, as it lifted the lid of the kettle and rushed out of the nose.

He thought of the power of the steam and wondered what would be the effect if he were to fasten down the lid and stop up the nose. He concluded that the effect would be to burst the kettle. "How much power, then," thought he, "there must be in steam!"

As soon as he was let out of prison he tried an experiment. "I have taken," he writes, "a cannon, and filled it three-quarters full of water, stopping firmly up both the touch-hole and the mouth, and, having made a good fire under it, within twenty-four hours it burst and

made a great crack." After this, the marquis contrived a rude machine, which, by the power of steam, drove up water to the height of forty feet.

About one hundred years after this, a little boy, whose name was James Watt, and who lived in Scotland, sat one day looking at a kettle of boiling water, and holding a spoon before the steam that rushed out of the nose.

His aunt thought he was idle, and said, "Is it not a shame for you to waste your time so?" But James was not idle: he was thinking of the power of the steam in moving the spoon.

James grew to be a good and great man, and contrived those wonderful improvements in the steam-engine which have made it so useful in our day.

What will not the steam-engine do! It propels, it elevates, it lowers, it pumps, it drains, it pulls, it drives, it blasts, it digs, it cuts, it saws, it planes, it bores, it blows, it forges, it hammers, it files, it polishes, it rivets, it cards, it spins, it winds, it weaves, it coins, it prints; and it does more things than I can think of.

If it could speak it might say,  
"I blow the bellows, I forge the steel;  
I manage the mill and the mint;  
I hammer the ore, and turn the wheel,  
And the news that you read I print."

In the year 1807, Robert Fulton, an American, put the first steamboat on the Hudson River, and in 1829 a locomotive steam-carriage went over a railroad in England.

And this is the story of some hot water. From so small a beginning as the steam of a tea kettle resulted the steam-engine, the steamboat, and the locomotive engine, by which the trains of cars are moved with such speed on our railroads.

Learn what the power of thought will do. How many men had looked at kettles of boiling water, but how few thought of the force of the steam, and the good uses to which it might be turned.

## Dr. Franklin's Testimony.

"On my entrance into Watts' office," says Dr. Franklin, "I worked at first as pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at press. I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this, and many other examples, that 'the American aquatic,' as they used to call me, was stronger than those who drank porter. I endeavored to convince them that the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed, that there was a large portion of flower in a penny loaf, and that, consequently, if they ate this loaf, and then drank a pint of water with it, they would derive more strength from it than from a pint of beer. This reasoning, however, did not prevent them from drinking their accustomed quantity of beer, and paying every Saturday night a score of more than five shillings a week for this beverage, an expense from which I was wholly exempt. Thus do these poor men continue all their lives in a state of voluntary wretchedness and poverty. After this I lived in the utmost harmony with my fellow-laborers, and soon acquired considerable influence among them. My example prevailed with several of them to renounce their abominable practice of bread and cheese and beer; and they procured like me, from a neighboring house a good basin of warm gruel."

## An Ocean Anecdote.

"Here we are now, within a quarter of a mile of land," was the joyful announcement made by the captain of an ocean steamer to his grumbling passengers. "Where? Which way is it?" were the eager exclamations which followed. "Anywhere down below there," said the captain, pointing toward the bottom of the sea. "The lead gives us just 220 fathoms of water, and the land comes slap up against the brine." Just as the City of Washington came "slap up" against Gull Rock.

## A Secret.

William Wirt's letter to his daughter, on the "small, sweet courtesies of life," contains a passage from which a great deal of happiness might be learned:

"I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield 'who cared for nobody—no, not he, because nobody cared for him.' And the whole world would serve you so if you gave them the cause. Let people see that you do care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little employment, at the table, in the field, walking, sitting, and standing."

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"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and the presence of each other.

## SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall-street, N. Y., and 13 Cornhill, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman-street.

## SAVINGS BANK FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall-street and 189 Cherry-street, and Boston, Tremont-street, open daily between 10 and 3 o'clock.

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Organized May, 1828—Incorporated May, 1833.

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